



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

community service land trust

by Jane Morgan

Jane Morgan has been a member of the Vale Community since its inception in 1961.

More than forty years ago Griscom Morgan became aware that in the great social pioneering in Denmark, the huge estates of land had been taken over by the government to be settled by peasants in inheritable lease holds. He later found that the Jewish National Fund in Israel carried the concept further by leasing the land to communities. This is also done by the Seventh Day Adventist Layman Foundation in this country. Consequently, ever since Community Service's inception forty-three years ago, concern that land not be exploited for a few has been part of Community Service's work, a concern that Arthur E. Morgan and Griscom Morgan had already put into effect in Celo, an intentional community in North Carolina. Through books and articles Community Service has published information about the advantages and purposes of Land Trusts and for fifteen years, Griscom and his associates have been working on developing a Community Service Land Trust. The Vale Community land has recently been placed in this Land Trust with considerable help from Community Service trustee Attorney James DeWeese, and Vale members Richard Eastman, Ken Odiorne and myself.

The Trust agreement accompanying the deed to Community Service states that the intention of the donors of the land is that "the land will be used in ways consistent with the long-range well-being of the community of living things on planet Earth rather than being exploited for the contemporary profit of its legal 'owners' or users without regard to this larger interest." The Trust agreement goes on to say:

Community Service has committed itself to act as trustee of land to which it has acquired title, to protect this land and its resources from the destructiveness of short-sighted land use policies, to use in ways consistent with the long range needs of life on Earth and with consideration for social justice, the land being a heritage for all and not for the few. These values and considerations have already been significantly achieved by the Vale Community which has occupied the land. Thus the houses now represent a good spectrum from high to low value, permitting purchase by people of diverse incomes. Community Service desires to acquire land to achieve and secure these purposes.

Two innovative procedures were agreed upon by Community Service and Vale members. One is that each year the Vale Community will give at least 3% of tax appraised (not

assessed) value of the land each family uses for itself to one or more charities or altruistic purposes. The other is that there shall be an agreed upon limit to the cost of houses built at the Vale as well as the perspective of serving people of diverse levels of means.

The first of these innovations was in recognition of the privilege of using the land and was originally started with the thought that those of us so fortunate as to have land to use, would help others acquire land also, as for example, through Koinonia Partners. Subsequently, our concerns have also ranged to efforts to try to prevent nuclear war and to help refugees in various distress in the world. The second procedure is to try to keep Vale housing in reach of people of modest income. The lease between Community Service and the Vale says, "Both Community Service and the Vale consider this limitation on the permitted selling price for improvements to be an essential provision of this agreement which is intended to prevent the high price of elaborate improvements from denying access to the land to prospective subtenants of the Vale."

The Vale has a thirty year renewable lease. The Vale members pay real estate taxes on their houses and as a group taxes on the land. Community Service may not sell the Vale Land "unless it reinvests the proceeds in other land which it agrees will be subject to this agreement and will be held and administered for the same purposes."

The Trust agreement took us fifteen or twenty years to develop; the time was necessary for evolving consensus and maturing the concept amongst all concerned. We are also grateful to lawyer Mark Aultman, deceased trustee Richard Burling and former trustee, Alvin Denman for their invaluable assistance in the early stages of this work. Community Service now looks forward to being able to be of service to other groups by holding other land in trust in this fashion.



The Bruderhof Today

by Alice Noble

The following is taken from the Nov. 1983 issue of The Plough, a publication of the Hutterian Society of Brothers at Rifton, New York.

"Grandmas working at computers!" one visitor remarked. Yes, and grandpas at sewing machines; schoolchildren visiting and working in migrant camps and old folks' homes; fathers and their boys making equipment for handicapped children and toys for children with healthy bodies; these impressions might strike you if you visited the Bruderhof today.

Living together in four communities of varying size are approximately twelve hundred persons of various ages reaching into the nineties, coming from over a dozen nations around the globe. They pool all their financial and physical resources as a direct consequence of their desire to devote their lives in joyous service to Christ, to one another, and to the world.

As within the fast-disappearing extended family, each person has something to give to the whole, from the smallest baby to the oldest grandfather. Unemployment and retirement are not thought of—the contribution of each person is needed and wanted. Besides the manufacture of educational playthings and equipment for the handicapped, which provides the main source of income, the brothers find plenty of work in maintenance, school, garden, construction, office, and other areas. Sisters and brothers are asked to help with community administration and staffing of our school, business offices, and medical office. Others cover tasks such as the care of small children. Some find their work in secretarial, archival, and publishing departments.

During work hours the children play, eat, and nap together in their age groups. The family, however, is of utmost significance in the life of each child. Always

a vital part of the community life, the little ones show up frequently in the various work departments bringing flowers, cookies, a song, or some other joy to their parents, to invalids, and to many others.

Each Bruderhof community has its own school through the eighth grade, attempting to give the children as full and rounded an education as possible. Activities continue throughout the summer without the academic emphasis of the school year.

Significant to the children, as to the whole community, is the wish to reach outward beyond their own small world to the needs and concerns of others. They are supported by their teachers, and ways are found to work and serve in areas outside and within the community.

Upon completion of eighth grade the young people attend the local public high school. After graduation each is encouraged to seek further education or training to learn a useful occupation, to find a wider involvement with the rest of the world and a chance to test their wings. It also helps them in their decision whether they become members of the Bruderhof or seek another way of life. Membership is never birthright or automatic but entirely voluntary.

Mealtimes provide not only food to the body but also a common experience for the whole household as everyone gathers in the large dining hall. Songs usually complement the reading of a story, a report on current events, or accounts given by members on concerns of general interest. It is not unusual for visitors to share their experiences or seeking.

At the heart of all the daily activities is the Spirit filled life of the Church community, and this comes to a special expression in the various meetings and times of worship. Although it is the concern of the brothers and sisters to devote every minute of every day to the service of Christ, these meetings provide a time of praising in word and song, seeking answers to needs and questions,

and of simply listening to what God has to say. Here the Biblical teachings and especially the words of Jesus in the Sermon on the Mount are turned to again and again for guidance.

Subscriptions to The Plough are available at no cost to those who write requesting them from the Hutterian Society of Brothers, Inc., Woodcrest Bruderhof, Rifton, New York 12471.



Community Future and the Land

by Griscom Morgan

An enduring human society must have fertile and enduring soil if it is to survive. Throughout history metropolitan populations have ignored this responsibility to the land because they drew their food from areas too far away for them to have a responsible concern for the land. What had been fertile lands were reduced to deserts and the food shortly became unfit for supporting healthy life. In America as the land was depleted in the east people migrated to "mine" the land further and further west, until the great mineral wealth of southern California was liberated by government programs of irrigation that has made it possible, with migrant labor, to supply a significant part of the produce eaten in the United States. But that land too is doomed by conversion to suburban development and growing salt concentrations from the drying up of the water that is brought in to irrigate the soil. There is much fine farm land in surrounding communities

that is being converted to housing or commercially exploited by farmers renting from absentee land owners. Under these circumstances a farmer cannot afford to invest in the testing and care necessary for high quality soil development.

It is time that communities concern themselves with the problem of soil fertility and responsibility for the soil heritage in their vicinity as enduring civilizations learned to do in the lands adjacent to communities that depended on that land for their food. The commercial nitrogen-phosphorus-potash fertilizers enable the exploitation of soil fertility, not its maintenance. The wealth of trace elements and organic matter is essential to good nutrition and the fine flavor of food that comes from truly fertile soils. Cows will disdain pasture with depleted soil fertility if they can get grass from fertile soil, and we humans can tell the difference between melons and peaches and so many other foods depending on good fertility. Research has proved that vitality and freedom from degenerative disease are at stake.

Arthur Morgan concerned himself with this crucial aspect of life before the potential of Antioch came into sight. He obtained a worn out New England farm, planning a work study program that would include redevelopment of soil fertility and stable agriculture. Then at Antioch he shared Lucy Morgan's vision of good nutrition from our own good soil. The Antioch farm project of 1933 had students producing food for the Antioch Student Dining Coop. Subsequent care for that land, with organic and full range mineral fertilizing, doubled its productivity in contrast with the adjacent conventional commercial exploitation of land as rented by commercial farmers. More recently the growing and effective Antioch Farm Project has been following through with this philosophy of soil care and joining with other local farmers in selling food on the Yellow Springs farm market.

In times of economic difficulty such as we are now experiencing, farmers with mortgages rapidly lose their farms to

people and firms with money to spare, and absentee ownership and exploitation of land becomes progressively more harmful to both land and the civilizations in which this happens. The land trust guaranteeing responsible management of land, such as has been developed in Denmark and Israel, is a means of reversing this trend that has been so harmful elsewhere. We can develop this kind of program in our own areas in the same way as Israel developed it and built up good soil practices where exploitative land ownership and use had destroyed them.

For many years Community Service, Inc. and other organizations have been working toward a land trust program by which land can be bought and held in trust and then made available for responsible and enduring use by groups of people and farmers who wish such a pattern of life.

Land is expensive, but it is essential for the future. Those who share this concern can now enable land trusts to carry forward this kind of program with the progressive young farmers who have been learning responsible care and use of the soil. Financing and active support are needed for this kind of farm program as a pattern for the future and the food that is necessary for good physical and mental health.

Notice to Members



A few of you have let your membership elapse. We hope this was not intentional. Please note that if the numbers above and to the right of your name on your label end with "83" it means your membership ended sometime last year. If it says 6/83, it means it ended last June, and yet you have still been receiving the NEWSLETTERS.

This will be the last NEWSLETTER you will receive regularly unless we receive at least the minimum membership contribution of \$15 or a written note from you telling us you want to receive our NEWSLETTER even though you can't afford to help with our expenses at this time.

Command Performance

by Shirley Strohm Mullins

Shirley Strohm Mullins, a music educator was instrumental in getting a fine youth orchestra started in Yellow Springs. See Community Service NEWSLETTER Jan.-Feb. 1980.

"9:00 tomorrow morning?...Yes, I'll be there. Thanks for inviting me. Bye, bye."

I hung up the phone, wondering what I had just agreed to do and why! "A command performance, that's what it is," I realize. An elderly man had responded to a letter I sent when he was in the hospital. "When you come home, I'd like to play my cello for you," I wrote. He had been president of Antioch College for years and headed the Tennessee Valley Authority in its early days. He was a great man with wisdom, often in the center of controversy. No one really expected him to come home. His wife of 60 years had died recently and he was battling pneumonia and other complications. Well, he did come home and he wanted to see me — tomorrow at 9:00 in the morning...Saturday morning.

I wore my best evening gown. It seemed appropriate, despite the odd hour and circumstances. Arthur Morgan lived and worked in an old frame house close to the college. His secretary greeted me at the door with a cheery, "Mr. Morgan is expecting you." In I went, juggling my cello, music stand and music, trying hard not to trip on my skirt. He was sitting at his desk in a swivel chair, his body turned slightly to one side. He appeared rather frail, dressed equally formally in a black suit and white shirt. My mouth was already feeling dry and my heart started to pound. He looked up when his secretary said loudly, "Mrs. Mullins is here to play for you." He was silent as he looked me over. "Do you drink coffee?" he asked in a surprisingly strong voice. "Oh, yes, please." (Thank heavens, I thought. The man is civilized). "Black, please and without sugar." "No, no," he interrupted. "You musn't drink

coffee. It's very bad for you." His secretary had been sitting at her desk, which was piled high with papers. She excused herself, winked at me as she closed the door, deserting me with this strange abrupt man whom I had read about but never met. The room was completely silent as I unpacked my cello, rosined my bow, fixed the cello board, adjusted the chair (one with arms, of course) and tuned. He watched everything I did. He was close enough for me to touch but he seemed miles away. His body slumped a little in his chair. His eyes were open when I started playing but gradually the eyelids drooped lower and lower. I played every solo in my repertoire, or so it seemed. Kol Nidrei, Pavanne, the Swan.... He was obviously dozing as I began playing my favorite Bach Suite. Suddenly, his head jerked up, his eyes opened wide and he said, "I DON'T LIKE BACH!" This from a man who supposedly knew nothing about music and according to rumor, had little sympathy or understanding of the arts. I was sure he had been sound asleep and was startled to hear his voice. I began playing the Lalo concerto and he slumped back in his hard, wooden chair. After a few minutes of Lalo, I was convinced he was asleep again, for sure this time. Back to the Sarabande and the music I wanted to play. Without moving, he opened his eyes and said very quietly this time, "I still don't like Bach."

The school, appropriately named the Arthur Morgan Middle School, was packed for his memorial service. Our string trio had just played and in the fashion of a Quaker meeting, people were offering comments about this great man. I listened to the glowing tales of his work, his contribution to education and engineering. I told his friends and relatives about the coffee and the Bach and we laughed together.

"The man was 97 years old, for heaven sakes," I told myself. "People get old and they die. What do you expect?" Nevertheless, the tears stung my cheeks as I remembered that Saturday morning. It had been a command performance, all right. I had played for a King.

Book Reviews

by Betty Crumrine

OPEN MINDS TO EQUALITY: A Sourcebook of Learning Activities to Promote Race, Sex, Class and Age Equity by Nancy Schniedlewind and Ellen Davidson, Prentice-Hall, Inc., Englewood Cliffs, New Jersey, 07632, 1983, 273 pp., paperback, \$16.95. Available at the above address with discounts for quantity purchases.

Written by Nancy Schniedlewind and Ellen Davidson, two women active in education, and illustrated by artists Noelle Porter and Laurie Prendergast and cartoonist, Bulbul, this book deals with students' basic demands for equality. It addresses the fundamental question of what is or is not fair in our society and through its compilation of learning activities provides means for change. Primarily geared for elementary and middle school teachers and students, it attempts to define what equality is, how discrimination perpetuates inequalities and what strategies for change can lead to greater justice.

The book is interspersed with boxes of significant information and facts as well as clever cartoons and illustrations that deliver a strong message on inequality in American society and provide learning skills to do away with it. Open Minds to Equality overflows with interesting facts, quotes and suggestions about racism, sexism, classism and ageism, the main sources of inequality among people. This text with the examples given fosters thought and explores possibilities for change. For example, in one cartoon, Cinderella is told by her fairy godmother that perhaps she should skip the ball and join a consciousness-raising group instead. In addition, an excellent annotated bibliography beckons readers to consider further material and ideas to promote equity in teaching and living.

One interesting observation made by Schniedlewind and Davidson is that people may have been practicing racism unintentionally. As an example, they cite the

fact that some American Indians today resent the name Indian because it was given to them by a white explorer who thought he had found India; they point out that many Indians would prefer to be called Native Americans. Once aware of such a fact, it becomes the individual's personal responsibility to change his behavior and practices.

The true purpose of Open Minds to Equality is to provide an egalitarian approach to teaching and learning. The authors suggest that teachers can infuse the spirit of equality into the classroom by simple acts such as giving students spelling sentences that include the names and experiences of minority persons or math problems could deal with low income people. They state:

"We share a vision of an egalitarian society where personal and institutional discrimination based on class, age, sex and race is eliminated and where persons cooperate toward goals that benefit all. It will only be after many years and many changes that the vision becomes a reality. However, it is very important for us to have that ideal, to know what we are striving toward. Toward that end, we formulate short-term goals, those small day-to-day changes that are building blocks for the future."

This book comes highly recommended for not only educators but also for all people wanting to encourage equality in both the classroom and our society.



THE BACKYARD REVOLUTION: Understanding the New Citizen Movement by Harry C. Boyte, Temple University Press, 1980, 271 pp., paperback. Available from Community Service for \$9.95 plus \$1.00 postage.

Political activist and theorist, Harry C. Boyte has written an interesting, informative and well-documented book about the

new social movement that emerged in the 1970's and might be characterized as a form of grassroots activism that showed people taking action for themselves to remedy problems in their lives. The movement grew out of people's own backyards. Boyte points out that over 20 million Americans in that decade became active in some form of neighborhood group, such as farmers' protest, growing consumer activism, or workplace organizing. He makes a successful attempt to define this movement as well as to trace its historical antecedents and predict where it is going in the 1980's.

The Backyard Revolution is packed with fascinating facts and statistics about community organizing but it is the stories of individuals and their struggles to put into effect Jeffersonian democracy that claim the reader's attention. For example, Boyte writes about Julie Anderson, a resident of a racially mixed industrial neighborhood in Birmingham, Alabama, who helped lower crime rates and repair its houses. As a leader of a neighborhood delegation she went to city hall: "I said I was not ashamed to come from a ghetto. The shame was to keep it one." Through cooperation, blacks and whites removed 100 tons of garbage and won city help for their efforts. Julie Anderson then became a spokesperson for her community: "If you have enough strength, enough love, enough faith in God, it can be done."

Boyte takes time in the book to explore the philosophies of such activists as Saul Alinsky who saw that compassion and pity for the poor was not enough but rather that groups must organize for power and to win if they want to change unfair conditions in peoples' lives. The book is sprinkled with the names of groups and organizations who tried to put this principle into effect such as COPS (Communities for Public Service), formed in 1974 in San Antonio. COPS addressed issues that affected the entire Mexican-American area, as well as other constituencies in San Antonio; it soon grew to be the largest urban community organization in the country.



The prevailing theme throughout The Backyard Revolution is that the common man by banding together can do something about his life whether it is forcing big business to provide adequate health care for employees or protesting local utility companies from raising the rates. Boyte states:

Yet for all the challenges and dangers before it, the citizen revolt of recent years has laid vital foundations. It is clear, as a new decade begins, that the seventies opened a free democratic space through which formerly silent Americans have learned that they can fight (and sometimes take over) city hall, that the world is not simply dog-eat-dog, that ordinary people can learn the public skills necessary for exercising some control over their lives and institutions and can rebuild community in an often depersonalized society. Through the free social spaces of the citizen ferment, belief in the rights of popular sovereignty has experienced a rebirth. It is an old American conviction, our people's civic heritage, and it holds potential for shaping the future."

The author of The Backyard Revolution also provides valuable appendixes that list support networks for community organizing, selected newsletters, organizer-trainer schools, a sampling of major area community organizations, state-wide groups, national citizen organizations and coalitions, working women's organizations, working women's affiliates, and safety and health groups. Overall, a most readable and helpful book for all people interested in community and taking definite action in their lives to bring about social change and democracy.

Community Gathering

April 13-14

The Community Educational Service Council, Inc. (formerly the Homer Morris Loan Fund) and Community Service, Inc. are co-sponsoring a fellowship of intentional communities meeting at Barnesville, Ohio April 13-14. CESCO is an organization which lends small amounts of money on short term loans to intentional community groups to start businesses. Each year it also sponsors an informal gathering of people from intentional communities and others interested in communities. This year Community Service, Inc. is co-sponsoring this gathering which will be held at Olney Friends Boarding School in eastern Ohio on Friday night April 13th and Saturday April 14th.

Friday night communiters and interested people will have a chance to get acquainted. Saturday morning and afternoon Marianne McQueen from Yellow Springs will facilitate a workshop on conflict resolution. She is particularly interested in community conflict resolution centers and and is doing an internship with the Cincinnati Private Complaint Program. She has written a paper entitled "The Alternative Dispute Resolution Movement: An Idea Whose Time Has Come."

The workshop will include discussion by participants of conflicts in which they and their communities are involved. We will examine ways to deal with them. We will also do individual and group exercises and role playing.

We encourage anyone with particular concerns and ideas to contact us by the first week of March so we can include these in our planning of the workshop. Faith Odiorne of Yellow Springs will assist Marianne McQueen with this endeavor.

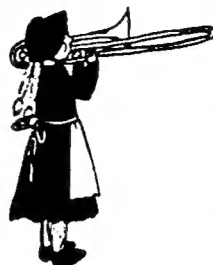
Late Saturday afternoon there will be an opportunity to visit Raven Rocks Community which is about 18 miles from Olney. Saturday night CESCO will hold its annual membership business meeting; Sunday morn-

ing it will have its annual Trustees Meeting.

There will be a \$15 registration fee for attending this gathering. Cost of accommodations above this will be \$3 per person per night if guests bring their own bedding and towels. If they wish Olney to provide sheets and towels, overnight hospitality will be \$6 per person per night in a double room or \$9 in a single room. Breakfast is \$1.75; dinner \$3.50 and the evening meal \$2.75.

Camping fee at Meeting House grounds including showers and facilities per unit with an electric hookup will be \$3.50 per night. We are asked not to smoke in the buildings and drinking of alcoholic beverages is not permitted on campus. It will be essential to have registrations by April 1st as Olney must know how many to serve.

We look forward to having a fine gathering this year. Please send us your ideas or concerns for the Saturday workshops on "conflict resolution" by early March.



IT'S ALWAYS TODAY

by James Dillet Freeman

Beg or bribe or borrow,
I can't turn time away;
When I get to tomorrow,
It always is today.

However much I hurry,
The future runs as fast,
In spite of wish or worry,
The past remains the past.

Forever and forever,
It does not matter how
I look at time, I never
Have any time but now.



From the January 1984 Daily Word published by Unity School of Christianity, Unity Village, Missouri 64065.

Readers Write

ABOUT COMMUNITY ACTION FOR PEACE

There are two basic movements for peace. One is political - the movement for a nuclear freeze and other efforts to stem the arms race. The second is the movement to build the friendship and interdependence which, in the long run, offers the only real basis for peace. Both movements are important.

It is in the latter movement that communities have a vital role. The Ground Zero "Pairing Project" has developed an effective program for doing this, and already nearly 1,000 American towns and cities have been "paired" with Russian counterparts, to exchange pictures, written "self-portraits" and other information about themselves.

Ground Zero has done the basic work necessary to make this pairing practical, and can supply an Organizing Handbook on how to proceed. It will, in addition, suggest an appropriate community in Russia to pair with any comparable American community.

This program provides an excellent opportunity for communities in both America and Russia to take effective action in the cause of peace. Their slogan is, "Let the First Strike be a Knock on the Door."

For information write: The Pairing Project, Ground Zero, P.O. Box 19049, Portland, OR 97219. (303) 245-3519

Ed. note: Ground Zero is in two sections and headed by two brothers. One, mentioned above, concentrates on exchange and community. The other, with headquarters at 806 15th St. NW, Washington, DC, 20005, concentrates on political issues. Both welcome inquiries from persons interested in the cause of peace.

Christine Wise, North Carolina



ABOUT THE BOOK REVIEWS

I enjoyed the reviews of my book in the NEWSLETTER, both the positive one and the very thoughtful and sober negative one. Intelligent criticism is something to be thankful for. It is inspiring to know that you folks are still carrying on the brave fight.

Ben Zablocki, New Jersey

Ed. note: Community Service NEWSLETTER ran two reviews on Benjamin Zablocki's book ALIENATION AND CHARISMA: A STUDY OF CONTEMPORARY AMERICAN COMMUNES (The Free Press, 1980). One was written by Parker Moore and appeared in our Jan.-Feb 1983 issue; the other, was written by Cecil Holland and appeared in the May-June 1983 issue.



ABOUT SANTA CLAUS' TEE-VEE MESSAGE FOR 1983

As Santa, I still love to see
Gay children 'round the Christmas tree.
Expectant, Open Hearted, Free.

When I watch grown-ups, I deplore
That they appear, by getting more
Of Things, to have less Love in store.

But Worse! When there's misunderstanding,
Men spend most effort in Demanding;
Without Attempting Understanding.

Instead of balanced Mutual Aid
Men work for Anything that's Paid;
Who cares if more confusion's made?

Imagined Enemies men seek to flout,
While "little" WARS keep breaking out
Plain sympathy is crushed by Doubt.

If Bobbie Burns, today, could see us,
I'm sure, he'd rather see than be us;
E'en Could "some god the giftie gi'e us
To see ourselves as Others see us."

Arthur C. Holden, Connecticut

ABOUT COMMUNITY SERVICE, INC.

Your efforts are a light for many to follow - even though they know it not at this time of their lives. Yours is a work of patience. Thanks.

Bob Sullivan, West Virginia

Announcements

HELP WANTED: COOPERATIVE SUMMER CAMP STAFF

Circle Pines Center, member-owned, democratically managed since 1938, is seeking staff members for its summer camp program, in the following areas: counselors, waterfront staff, whole foods kitchen cooks and assistants, naturalist, drama coordinator, arts-crafts instructor, health officer, maintenance staff, work projects leaders. Love of children, ability to live, work, and play cooperatively, are essential. Write: Summer Camp, Circle Pines Center, 8650 Mullen Road, Delton, MI 49046.

COOPERATIVE SUMMER CAMP

Cooperative summer camp for ages 8 to 17; three two-week sessions from July 1 - August 11. Whole foods kitchen, non-competitive games, cooperative work projects, folk dancing, drama, arts and crafts, nature studies, swimming. Special programming for 15-17 year olds and facilities for families and adults. 284 acres of forests and meadows, spring-fed lake with sandy beach, organic garden. Scholarships available. Write: Summer Camp, Circle Pines Center, Delton, MI 49046 or phone (616) 623-5555.

JOB OPENING AT THE INSTITUTE FOR COMMUNITY ECONOMICS

The Institute for Community Economics is creating the position of Assistant to the Financial Administrator. The job entails primary responsibility for maintaining records and filing reports for the operating accounts of the organization. Bookkeeping background would be helpful.

The Institute for Community Economics is a national nonprofit organization based in Greenfield, Mass. It provides a wide range of services to rural and urban community groups with priority given to the urgent land, housing and capital needs of the poor. Most staff members live and work in two adjacent houses, receiving compensation for basic needs. Other arrangements are negotiable. Write to Gail Danecker, Administrative Director, ICE, 151 Montague City Road, Greenfield MA 01301

OPENING FOR ELEMENTARY TEACHER IN INDEPENDENT PARENT-RUN SCHOOL

Part-time as early as February 15, 1984, to become full-time in April. Salary based on full-time 10-month salary of \$10,000. Opportunity for summer salary in our summer camp program.

The school is 6 years old, has 28 students, grades K-8. Morning duties (meeting and basic skills) shared by 3 teachers; afternoon duties (projects, foreign language, arts, special topics) shared by 2 teachers plus parent volunteers. Some responsibilities beyond teaching.

Supportive, mutually respectful, democratic atmosphere. A special emphasis on development of communication and problem solving skills.

We are seeking an energetic, centered person. Past experience working with children, commitment to social change (e.g. non-violence, nuclear disarmament, environmentalism, co-counseling,...) are essential. Any age, sex, sexual preference, race, religion, etc. considered.

Send a resume and/or statement of interest (with some indication of why you would seek this position and of what you could bring to it) by February to the personnel committee. Please, do not make telephone inquiries. Our address is: Hickory Hollow School, Newfield, NY 14867.

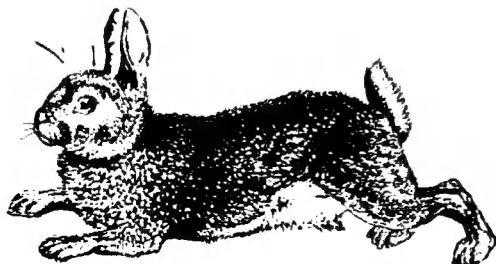
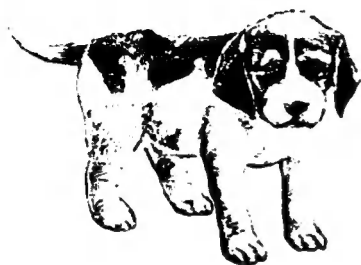


COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a non-profit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 20¢ to remail your NEWSLETTER to your new address. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. PLEASE SEND YOUR OLD ADDRESS WITH YOUR NEW ADDRESS so that we can find you in our files.



EDITOR'S NOTE

We not only welcome letters to the editor, but articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends whom you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

TRUSTEES OF COMMUNITY SERVICE, INC.

Heather Woodman, Christine Wise, Ernest Morgan, Cecil Holland, Jim & Cyndde DeWeese, Christine Sage, Donna Matson, John Morgan, Howard Cort, Agnes Grulow, Jim Leuba, Lance Grolla, Weston Hare, and Ross Morgan.

COMMUNITY SERVICE STAFF

Jane Morgan and Betty Crumrine.



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